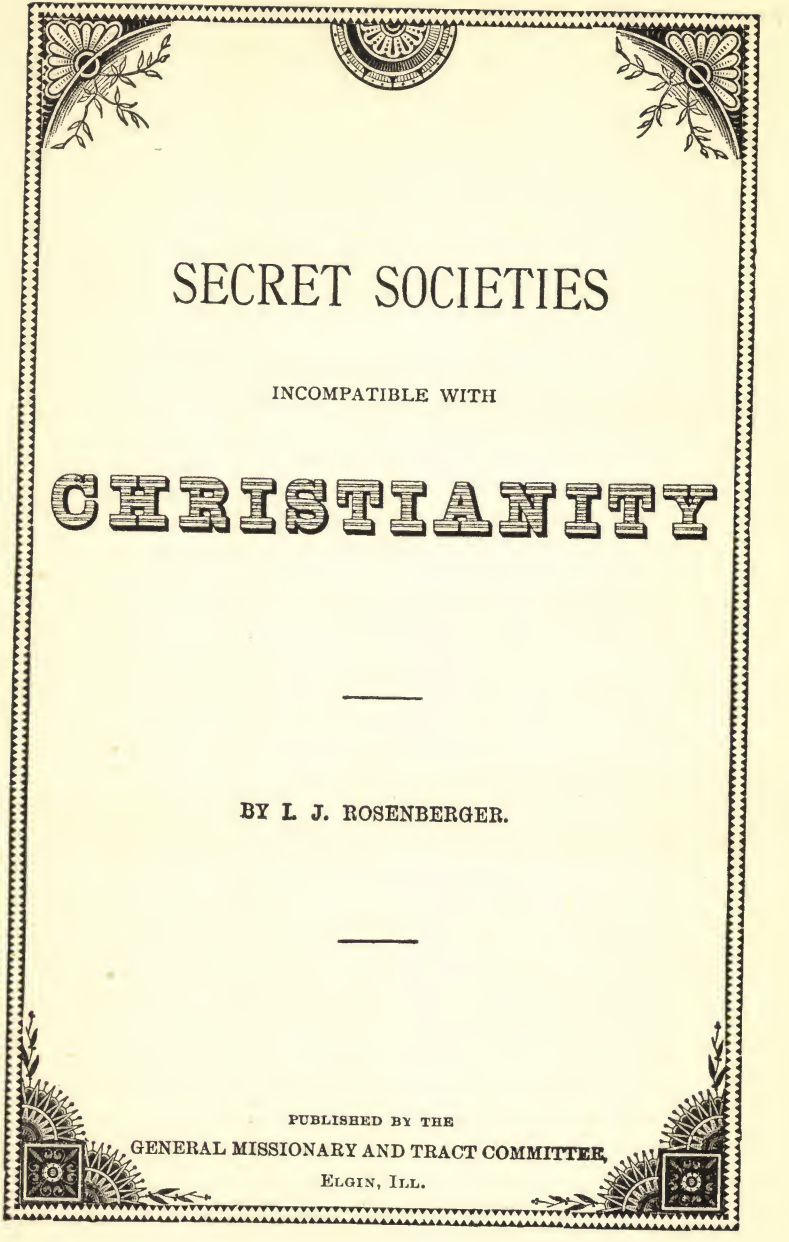




SECRET SOCIETIES

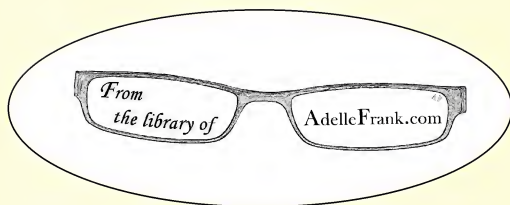
INCOMPATIBLE WITH

CHRISTIANITY

BY L. J. ROSENBERGER.

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Secret Societies Incompatible with Christianity.

SECRET societies have become in point of influence, one of the most prominent evils of our age. Their painful effects, their threatening results, are felt in the family, in the church, in our courts, and in our government, both in peace and in war. Thousands of our noble young men, and even young women, are unconsciously decoyed into the meshes of their baneful nets; and the masses of these unfortunate persons, like the intoxicated and the unchaste, seem to lose their finer feelings and their better judgments concerning woe-ful results. Both the press and the ministry have been too silent on this threatening evil.

The object of this tract is to warn the unwary, and to arouse the ministry to greater activity against this growing evil in our midst.

The statement, that it is impossible to become acquainted with a secret order without being initiated, may, in a measure, be true. However, outside of initiation, we have the following sources of information.

First, they hold public meetings for installation of officers, dedication of halls, laying of corner-stones, burial of their dead, in which we may hear their songs, speeches, and prayers.

Second, much of their literature is accessible. Their encyclopedias, lexicons, manuals, and many of their miscellaneous publications are within our reach.

Third, we have the testimony of a number who left the lodge, and have fully revealed the efforts and aims of their

order. They humbly confess their mistakes, and warn their friends of its evils. This kind of testimony is convincing to all unprejudiced minds. I have before me the following works: "Letters and Addresses on Freemasonry," by John Quincy Adams; "Light on Freemasonry," by Eld. David Bernard; "Revised Edition with an Appendix, Revealing the Mysteries of Odd-fellowship;" "Character and Claims of Freemasonry," by C. G. Finney. These were men of unquestionable ability and veracity. But members of secret orders say that those who have seceded and have revealed the secrets of their order, have perjured themselves, and hence they are not reliable. But the opposition with which seceding members have met, is strong evidence of their veracity. For example, take the ill-fated William Morgan, who, as is well authenticated, lost his life for revealing the secrets of Freemasonry. There were *then*, and no doubt are *now* those, who, in their bitter opposition to Morgan, say his fate was just, hence they justify the terrible deed of his assassination. This is evidence that Morgan told the truth and *did* reveal the secrets of Freemasonry. Therefore the foregoing are fruitful sources from which a correct knowledge of secret orders may be obtained.

CHAPTER I.

The Religion of Secret Societies is Anti-christian.

Secret Societies are classified thus: (1) religious, (2) social or insurance, (3) economic or labor organizations. While the various secret orders have different names, rites, forms, and obligations, they have a principle that is common. The Grange, a more recent order, was cunningly designed to catch the farmer. Their general secretary, Mr. Kelly, says: "Many of our originators were Masons and Odd-fellows." A. B. Crosh, author of "Odd-fellow's Manual," prepared the Granger's Ritual. There is a kindred

spirit running through all secret orders. To condemn one is to condemn all. The different secret orders have each an authorized officer to lead their religious services, whom they call Chaplain, Prelate or Priest. They also have an altar and a ritual. Their various services, installations, dedications, and burials, would readily impress an observer that they are a religious people, while some members of secret orders claim their system to be only a hand-maid to religion, a refined system of morality, or a mutual aid society. We have before us a number of their standard authors, claiming their system to be a religious one. We quote as follows: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." ("Mackey's Lexicon on Freemasonry," page 369.) "The meeting of a Masonic Lodge is strictly a religious ceremony. So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work, with the Buddhist, Parsee, the Confucian, and the worshiper of the Deity under *every* form." ("Freemason's Monitor," by Thomas Smith Webb, pages 286 and 287.)

These authors emphatically declare their system to be a religion,—the religion of Masonry. It is a fact that not only the *tenets* of Christian religion are excluded, but even the name of Christ is studiously excluded from their prayers. On page 166, "Odd-fellow's Pocket Companion," by Donaldson, we read, "*using none other than the prescribed form of prayer.*" Think of professed ministers, elders, bishops, prominent divines, leaders of the people, offering up prayers, leaving Christ,—their only advocate,—not once named. To us it looks like sacrilege. On page 226, "Freemason's Monitor," by Z. A. Davis, the author, in giving the outlines of the Royal Arch Degree, quotes the sacred words of the apostle Paul, in 2 Thess. 3: 6-17. The name "Lord Jesus

Christ," occurring in verses 6 and 12 is omitted, without any marks of omission. The same omission in "Freemason's Guide," by Cornelius Moore, page 137; also in "Webb's Monitor," page 122. Such omissions are of frequent occurrence by authors on secrecy.

Mackey, in his *Lexicon*, page 16, defines "Acacian" as "signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." The Gospel teaches that "the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John. 1: 17. "Without shedding of blood there is no remission." Heb. 9: 22. But Masonry, Odd-fellowship, and a number of other orders offer a religion,—a system that saves from sin without a Christ, hence no blood. Jesus says, "No man cometh to the Father but by me." Webb and Mackey, as quoted, teach the contrary.

Odd-fellowship avows similar doctrine. Paschal Donaldson, in his "Pocket Companion," pages 128 and 130, says: "Mankind is divided into numerous sects and parties. The Christian's faith in Christ is not more earnest and positive than the Jew's in *his* expected Messiah, the Mohammedan's in *his* prophet, or that of the Chinese in the object of *his* worship. *Christendom is itself divided into scores of sects and parties.* Difference of opinion on religious subjects, especially, has always existed, and will be likely to continue to divide the hearts of men, *until the reign of the sublime principle of Universal Brotherhood shall have been established on the earth.* Let us exert *our* utmost endeavor to hasten this most desirable period." Mr. Donaldson is an author of high repute on secrecy. In the foregoing, Mr. Donaldson places the blessed religion of Jesus on the low level with Mohammedanism and the religion of the Chinese. He alludes to the divided state of professed Christianity, but the only hope of rescue is, "the reign of universal Brotherhood,"—secrecy.

Although Christ came from Heaven, clothed with all power, yet his system, the church he built, Mr. Donaldson's

language implies, will not prove a sufficient balm. The only effectual help is secrecy. What a reproach such a speech is upon the fair name of Heaven's Anointed!" "This is my beloved Son, in whom I am well pleased," said the Father. Secrecy is not well pleased with the Son, "They have cast out his name as evil." "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father." John. 5: 23. "He that abideth not in the doctrine of Christ, hath not God." 2 John 9. That is, he hath no God at all; to reject one is to reject both. This teaching of the Gospel, secrecy pointedly rejects. *I warn these perverters of truth, of the solemn fact that this Jesus, whom they reject, will be their judge in that great coming day.*

"Masonry nowhere recognizes man as being justified by faith in Christ. It is salvation by Masonry and not salvation by the Gospel, that Masonry insists upon. It professes to be a saving institution, promises salvation to those who keep its oaths, and conform to its ancient usages. It professes to be entirely consistent with the Christian religion, while hundreds and thousands of its members abhor Christianity, scoff at the Bible and all that the Bible holds sacred. In short, Freemasonry in a pagan country, is Pagan; in a Mohammedan country, is Mohammedan; and in a Christian country, professes to be Christian, but in this profession it is not only grossly inconsistent, but intensely hypocritical." ("Character and Claims of Freemasonry," by C. G. Finney, Ex-President of Oberlin College, pages 214 and 215.)

CHAPTER II.

The Principles and Religion of Secret Societies are at Variance with the Teachings of Christ and his Apostles.

I. *They unequally yoke together believers and unbelievers.*
 "Be not unequally yoked together with unbelievers," says

Paul. In secret societies there is a union, and that in the worship of the Jew and the Christian, the believer and the infidel. This unholy alliance, this impious blending, is an open violation of the text quoted. "For he that is joined to a harlot is one body." The apostle further asks, "What concord hath Christ with Belial, or what part hath he that believeth with an infidel?" It is apparent that secrecy raises no such questions. Infidels and those who reject the inspiration of the Scriptures, are numerous in the ranks of secrecy.

Christ taught both in public and private, but in secret said nothing. See John 18: 20. Surely Christ was not a patron of secrecy. "What I tell you in darkness that speak ye in the light, what ye hear in the ear, that publish ye on the housetops." Mark 10: 27. Secrecy is evidently "works of darkness," for "whatsoever doth make manifest is light." The apostle warns us to have "no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things done of them in secret." Eph. 5: 11 and 12. To love secrecy is to love darkness, and it must be "because their deeds are evil."

II. *The charity of which secrecy boasts is defective.* They reject the old in their dotage, the young in their nonage. Women in general are excluded, with a few exceptions. All deformed, having physical defects, including invalids, are refused; in fact, any and all who are likely to become chargeable to the institution. The colored race is almost universally excluded. Subjects for charity, secret orders will not receive. As a test case; let some penniless pauper present himself for admittance. Not a door will open for his reception. To whom will admittance be granted? Simply to those sound in mind and body. To those who have money, and are able to care for themselves. In short, secret societies proffer help to those who do not need help. Hence secrecy is a union, a league, for mutual benefit, whose aims are to fortify against liability of future want, all within

their own favored ranks. *The Bible does not teach such charity.* Likewise their so-called *deeds* of benevolence, when weighed in the balance, are found wanting. For instance, their support of widows, their feeding and clothing of orphans, their caring for the sick, are all done by actual contract. To explain: I join a secret band; I pay my initiation fee, my monthly dues, and my incidentals, with the positive contract, that, in the event of my sickness, or my death, certain services will be rendered me. If my widow or children come to want, certain aid shall be rendered them. Hence, the aid or service rendered is by actual contract. The society is paid for their aid or service, and that in advance. Besides, a non-payment of dues, at any time, renders all future claims void. Hence, all claim of charity, by secret societies, vanishes,—is *purely a sham*. That which we pay for, is commerce, and not charity.

III. *Much of the work of secrecy is a manifest species of "robbing God."* The annual reports of the various orders show that considerable sums are regularly paid for the support of the needy. The correctness of these reports we do not doubt; but the good done by these orders ought to be done by the church; it is a work that belongs to the church. Proof is abundant that these all were works of the early apostolic church. They are among the things that evidence the practical good of Christianity. Visible present good is a powerful auxiliary to the growth of Christianity. The truth is, many of the secret orders of to-day are but rival institutions of the church. Many persons spend more of their time and money in support of their order, than they do in support of their church, because the former yields the greater amount of present good. Hence, we repeat, *much of the work of secrecy is a pure brand of robbing God.*

IV. *A number of these orders initiate their candidates by an oath.* This may not be a violation of the principles of their religion, but is an open violation of the *Christian* religion. Jesus taught: "Swear not at all." Matt. 5: 34. James

5: 12 says: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." To these plain imperatives they pay no regard. The wickedness of the crime is increased when we remember that the initiated take upon themselves an *unknown* obligation. Moses defines the sin thus: "If a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it* be that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*." Lev. 5: 4, 5. The Gospel enjoins faith, and faith implies knowledge. Both wisdom and prudence dictate that we ought to see before we step, and to know before we speak. But here is a system that proffers to acquaint its incoming inmates with its principles, after they have declared their allegiance to it. These societies disclose the facts after they enter within the bars of their sunless walls. Hence, many, when they come to the verge of initiation, in sight of the dark picture, decline to take upon themselves the obligation; while many others, under the pangs of a guilty conscience, quietly withdraw after taking the obligation. Surely the foregoing is not in harmony with the pure principles of our holy Christianity. "The lodges are often scene of extravagant mirth and bacchanalian revelry, and the admission, passing, and raising of candidates occasions much indecent sport and ridiculous merriment, accompanied with mock murders, feign discover'es, and profane and blasphemous ceremonies and representations." (C. G. Finney, page 49.)

I quote an extract from the *Cincinnati Inquirer*, entitled, "Killed without Inquest." "Masonic circles are greatly agitated over the shocking accident at Huntington, W. Va., (Jan. 10, 1890) which resulted in the death of a candidate, the Rev. J. W. Johnson, of the M. E. church, in taking the Royal Arch Degree. In the face of the great and unexpected

sorrow, which has befallen the Lodge, its members have torn aside, as far as possible, the veil, shielding the mysteries of the ceremony, and explained fully the details attending the accident. . . . One feature of the ritual, in taking this degree, occurs in what is known as the dark room. . . .

In the middle of this little room is a three-foot trap, which opens into a vault like an elevator shaft. It has a depth of thirteen feet. . . . The candidate for this degree is lowered into this vault by means of a rope. . . . Mr. Johnson fell, while being lowered into this vault, and from the injury, after intense suffering, died on the twelfth. This sad accident to Bro. Johnson occurred in the performance of rites in no way derogatory to the dignity of his high profession as a clergyman. We, the undersigned officers of Huntington Royal Arch Chapter No. 6, certify that the above statement is true in every particular. Signed, W. H. Books, High Priest; John Olson, King; Zenas Martin, Scribe; A. H. Woodworth, Secretary."

Below we give the oath this Rev. Mr. Johnson took on assuming the obligation of the Royal Arch degree. We quote from page 142, "Light on Masonry," by David Bernard, a Baptist of high standing, who was once a distinguished Mason and made a revelation of the ceremonies, oaths, and mummeries of the order. The outline of the shameful and degrading oath of the Royal Arch degree, as given by Bernard, is as follows: ("Furthermore, do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, if in my power, whether he be right or wrong. Furthermore, do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted*, all of which I most solemnly and sincerely promise, binding myself under no less penalty than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I

Oath.

ever knowingly or willingly violate or transgress any part of this, my solemn oath, or obligation, of a Royal Arch Mason. So help me God, and keep me steadfast in the performance of the same.") *The Enquirer* quotes the comment of a high Mason thus: "The Huntington brethren did not exercise due care. Still it is a thing that could happen. As far as my memory goes there have been some half dozen fatal accidents to candidates.") Think of an exercise, much of it a sheer mockery, a vain and foolish imitation of the supposed deeds of ancient divines, that endangers the life of the body, and will surely peril the life of the soul. The obligation of the Royal Arch degree, is derogatory not only to the standing of a clergyman, but is derogatory to the standing of good citizenship. We quote a second sad occurrence from *The Cincinnati Enquirer*, May 12, 1892:

A COSTLY JUMP.

JOHN GEIGER BREAKS HIS LEG WHILE BEING MADE FORESTER.

CHICAGO, MAY 11.—John Geiger has sued Court Valley Forge, No. 169 of I. O. F., for \$25,000 damages, claiming that, while being initiated, the officers of the lodge compelled him to jump into a supposed lake of fire to show his courage. He says that instead of getting a plunge into the lake, he was landed on the floor, and broke his leg in three places."

How can men of ripe years be led to engage in such silly, childish deeds and thus imperil their lives? A third accident was related by a traveling salesman, a member of the craft, to a friend of mine a few days ago. It occurred in taking a higher degree in a lodge in California. The candidate fell and it proved fatal instantaneously. The act brought on a prolonged season of litigation in the courts.

President Harrison, in his last annual message to Congress, asked for legislation to better protect men employed on railroads. Are we not in equal need of legislation for protection to prevent imposing oaths, and jeopardizing liberty, and even life, in lodges in our land? How can men,

who profess good citizenship, encourage an enterprise that not only endangers life but destroys it? And what adds to the surprise, they call it a religion—a saving religion.

CHAPTER III.

The Principles and Laws of Secret Societies are Disloyal, both to the Gospel of Christ, and to the Law of the Land.

We have shown in the foregoing chapters, that secrecy violates the Gospel by rejecting the name "Jesus," by administering oaths, by uniting with unbelievers, etc. To show still further perversion of truth, we quote the fifth verse of a song used by Odd-fellows, found in "Richardson's Manual," page 273.

"A temple where no narrow creed,
Protects a chosen few,
It holds alike deserved need,
To Christian, Turk, and Jew."

The Bible teaches, "Narrow is the way, and few there be that find it." The poet quoted, alludes to these Bible facts with derision, embraces the Jew, Turk, and Christian all on one level; joined in one brotherhood. Listen to the inspired Apostle: "Be not unequally yoked together with unbelievers . . . what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Secrecy refuses to consider such practical, weighty questions. Again, secrecy administers extra-judicial oaths. They are not administered by properly-authorized persons. Webster defines perjury being, "the act or crime of willfully making a false oath when lawfully administered." The statute alone qualifies men to administer oaths, and defines the purpose for which and to whom they shall be administered. But here are societies which take upon themselves the right to administer oaths, in secret, within guarded doors, and execute their own horrid penalty, all after night

without court or trial. The abduction and murder of the ill-fated William Morgan is a clear sample. For full particulars of Morgan's case, send for history of the abduction and murder of Captain William Morgan. Address, "Christian Cynosure, 221 West Madison Street, Chicago;" or C. G. Finney on Masonry, same address. Finney gives the confession of the man, Henry L. Valance, who, in his own dying words, confessed that, with his own hands, he pushed Morgan off the boat into the Niagara River. Pages 11-16. Finney, and scores of other seceding members of secrecy, who have revealed the working of secrecy, have repeatedly received letters, threatening to visit them with the penalty of the oath they had violated. These are actual deeds of disloyalty to our high standard of civil government, that would be in strict line with the kind of government within the jungles of Africa or some of the distant half-civilized isles of the sea. The present great threatening storm-cloud of Anarchy, both in Europe and America, is occasioned by secrecy, before which empires and republics are made to tremble. Masonry, Odd-fellowship, Knights of Pythias, including the various labor organizations, whose name is "Legion," with the Anarchists, Nihilists, Highbinders and Mafias, are all boats in the same broad channel, branches of the same tree, whose objects and aims are self. Many of them are monopolies, designed to fight monopolies,—seeking to overcome evil with evil, "doing evil that good may come."

The sad occurrence of paralyzing the New Orleans court, by the Mafias Society, is nothing new. It has oft been repeated by different secret organizations all over the land. Judges and juries have been made powerless, or, rather, unwilling to render justice, in view of their sworn obligations to their brother, although a criminal. As a result, the guilty have been set free, and in many instances mob law followed. Mob law, however, is the kind of law with which secrecy seeks to execute her penalties. Think of a professed Christian taking an oath, to ever conceal and never

reveal their secrets, on pain of having his throat cut across, his tongue torn out by the roots, his body buried in the rough sands of the sea at low water mark where the tide and ebb flows twice in twenty-four hours! The foregoing reminds us not of a high grade of civil government, but of the government of uncivilized tribes, savages, and cannibals.

Again, the titles of the officers of secret orders are contrary to the simplicity of our mild form of Government, and the Gospel of Christ. "In idolatrous religions, in the Roman church, and in monarchical countries, and in secrecy, a great deal is made of titles and ceremonies." Some of the titles of secrecy are, High Priest, King, Scribe, Noble Grand, Vice Grand, Junior Post Grand, Thrice Puissant, Sublime Grand Pontiff, Captain of the Host, Master of the First, Second, and Third Veil, etc., etc. Christ taught, "Be not ye called Rabbi, for one is your Master, even Christ." "My brethren be not many masters," said the Apostle James. In our Government we use the plain title, President, one that presides, Governor, one that governs, etc. It must be very apparent to the reader that the entire system and workings of secrecy are at variance with the laws of our land and the Gospel of Christ. Masons have given terrible proof that their oaths are not a dead letter, not only in the murder of William Morgan, but of many others. In a sermon by Rev. Thatcher, a man well known in the Christian world, who himself has taken many degrees in Masonry, he says, "The institution is dangerous to civil and religious rights. It is stained with blood. I have reliable historical evidence, of not less than seven individuals, including Morgan, murdered under Masonic law." Since this sermon other cases have come to light. "If the truth is ever known, I believe that scores of persons, in this and other countries, have been murdered for unfaithfulness to Masonic obligations." Finney, pages 120 and 121.

CHAPTER IV.

Secret Societies Lead to a Great Waste of Time and Money.

A great deal of their time is consumed in going over useless ceremonies, many of them mere twaddle. How many long nights mothers spend at home, while husbands or fathers are at the lodge! How much better, how much happier home would be if the long evenings were cheered by the presence of the head of the family! Many a wife and mother is sad and discontented because the companion, the husband, has no desire, no taste for the society of the precious inmates of home. "Home, sweet home." Prof. O. S. Fowler says: "No man should go where his wife is not admitted." The woeful influences that draw men away from the society of home, are principally the saloon and the lodge. I'll not stop to discuss which destroys the most love for home. Persons who belong to the church and the lodge, almost universally give the latter the greater attention. It is common for them to speak of their membership in the lodge with more esteem than their membership in their church."

I never knew of a lodge that had any trouble to raise their large sums of money, with which they secure their costly regalia, build their costly temples, and aid their needy as they contracted. Besides, many of them have funds enough to carry on a large life-insurance business, while the churches are compelled to beg for money in the morning, and "pass the hat" in the evening. Yea more, the great shortage in their treasuries drives many of them to set up lotteries, suppers, entertainments and festivals in their churches, to raise the necessary funds to carry on the Lord's cause. By an act of Congress, the Louisiana lottery has been suppressed, but it seems it will require another special act to suspend the church lotteries.

Secret societies are the occasion of much annoyance in the domestic circle. The leading source of this dissatisfaction is, that so much money is constantly paid, time and ser-

vice rendered, and so little visible good is manifest. Society is not improved. No reform, no conversion; all the visible good is on the selfish line of contract. The regalia, which many secret orders exhibit, when on dress parade, is a vain, useless expense. It is not worn for benefit, but for pride and display, which also is a violation of Bible teaching, and is, therefore, wicked. While many of these men are making their display with their costly adornment in these ranks of secrecy, some of their families at home are not comfortably provided for. Among the benefits conferred for this constant outlay of money is, that their sick receive a stipulated amount for each day of their sickness and some one to care for them each night while sick. As to the first, he is buying something, paying for something, that he may never need. The report shows that much more is paid in than is ever paid out. Hence, it is not a wise investment, lacks business principle, and is a waste,—a loss. As to the second, to conclude that our neighbors or brethren will neglect us, when we get sick, hence, to feel necessitated to enter into a contract with a society for such service and pay our money for it, and that in advance, is certainly placing a very low estimate on our neighbors and brethren. Secrecy is a waste of money, a poor beneficence. A small per cent of their receipts is returned as a relief fund. We have before us a report of the Grand Lodge of Odd-fellows^e 1872. We give the report of a few States:

OHIO.

Number of lodges.....	461
Number of members.....	37,679
Receipts	\$298,667.21
Paid for relief.....	\$889.59

INDIANA.

Number of lodges.....	377
Number of members.....	21,422
Receipts	\$50,537.99
Paid for relief	\$14,167.08

PENNSYLVANIA.

Number of lodges.....	708
Number of members.....	85,818
Receipts	\$700,317.37
Paid for relief.....	\$300,130.96

ILLINOIS.

Number of lodges.....	418
Number of members.....	24,330
Receipts	\$186,045.18
Paid for relief.....	\$47,503.43

NEW YORK.	IOWA.
Number of lodges.....331	Number of lodges.....216
Number of members.....29,440	Number of members.....10,744
Receipts.....\$325,997.61	Receipts\$28,854.51
Paid for relief.....\$97,330.77	Paid for relief.....\$4,025.50

The relief fund of Ohio was 37 per cent of the receipts; of Pennsylvania, 42 per cent; of Indiana, 28 per cent; of Illinois, 25 per cent; of New York, 29 per cent; of Iowa, 14 per cent.

Taking the above as an average, the figures show that not one-third of the amounts paid ever return, or are applied to charitable needs of the society. The burial service of secret orders is vain, unintelligible and not orthodox. In the final prayer at the open grave, one of the common stereotyped expressions of the Odd-fellows is, "May our brother have been borne from the lodge below to the grand lodge above." In point of intelligence, the foregoing sentiment is a very striking parallel with the sentiment of the poor Indian, who earnestly prays that "the Great Spirit may have borne their deceased brother from the hunting ground below to the happy hunting ground above."

The police force of Sacramento, Cal., has been in a terrible, bloody conflict with the Chinese Highbinders of that city. They are a despicable band, a secret order, whose object and aims seem to be robbery and murder. The reader surely has not forgotten the lamentable experience of New Orleans, with its Mafia society. Chicago has given a most pitiful chapter in her history of a bloody struggle to subdue the Anarchists,—another secret society.

In 1826 and 1827 the State of New York was stirred from center to circumference in her efforts to convict the murderers of Captain William Morgan. A reward was offered for the conviction of the guilty. But alas! The efforts of the courts were baffled by the well-laid Masonic chains of secrecy. With Masonic sheriffs and Masonic juries, with Masonic witnesses who suffered imprisonment before they would testify, rendered the efforts of the courts

powerless. As will be seen, the Masons were more successful in their rebellion against the evil law than were the Highbinders, Mafias, or Anarchists. The feeling was such that Anti-Masonic Conventions were held; an Anti-Masonic political party was organized and Anti-Masonic legislators were elected. These are but some of the fruits of secrecy. How corrupt the tree! Ex-President John Quincy Adams, in a letter written afterward, addressed to the commonwealth of Massachusetts, in his allusion to the Morgan affair, says: "The names of the men, who took Morgan from his dungeon on the 19th of September, 1826, and closed a torture of nine days' duration, by sinking him in the middle of Niagara River, are well known."

The plea that "Masonry has reformed," is not very well founded. They administer the same identical horrid oaths *now* that they did *then*. As to their not executing the penalty for the violation of their sworn obligations, who knows that they do not do so? Threats are being constantly made, and fears entertained. The obligations are taken in secret and their penalties executed after night. Secret orders of milder forms are the same in principle, and are stepping-stones to higher orders of secrecy. Therefore, we pronounce secret societies dangerous to the community, to the church, and to society.

Dear Reader, are you in any way associated with a Secret Order? If so, I bid you, "Come out of her, . . . that ye be not partakers of her sins, and that ye receive not her plagues. For" (rest assured) "her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 4, 5.

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